Primitive Liturgy:

For the Use of the

ORATORY.

Part I.

Being a Form of Morning and Evening Prayer, not impos'd, as necessary, but propos'd, as expedient; as full, regular and compendious, as the usual Method will admit; taken entirely from Scripture, and the primitive Writers, but especially the most antient and authentick Liturgy of the Apostolical Constitutions.

LONDON:
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MDCCXXXI.

TO

All Sincere Lovers of their Religion,

And of their Country;

Of Truth, Learning, Charity, and Moderation;

TO

All honest Admirers of the good old Days of their best and wisest Forefathers,

This first Part of the primitive

LITURGY is most humbly Dedicated.

Preface.

IN this Essay, the Method of the usual Service is preserv'd, in Compliance with the Usage and Taste of the People; what is Scriptural and primitive, is retained: Prolixity and Repetition are avoided, and the rest supplied from the Word of God, and the most ancient Liturgy of the Constitutions of Clement, which may justly enough be called the * Apostles Common Prayer Book, having been proved in the main Genuine, and much the most valuable Relique of sacred Antiquity.

The Religion of the Oratory is that of the primitive Church, in the Ages of the four first General Councils; they are approved by Parliament, 1 Eliz. Cap. 1. And the Sense and Practice of the primitive Fathers, in Divine Worship, is established by the Church of England, as the best Rule, TO BE ESPECIALLY, AND BEFORE ALL THINGS observed; that is, even before her own Rules and Practice, if they should happen to depart from the original Standard. Hom. 1. Concerning the Sacrament. Part 1. So that the Church of England is really with us, we appeal to her own Principles, and we shall not deviate from her, unless she deviates from herself, and those very primitive Fathers and Councils, which she professes to receive.

In

* Note, Whenever a Prayer, &c. is called here Apostolical, it is meant, that it is taken from those Constitutions.

In the first Ages of the Church we make this Difference, we pay the greatest Deference to the most antient: So that if a Contradiction be demonstrated, between the Rules of a former and a subsequent Period, in those times, we do, ceteris paribus, prefer the former.

We profess to use, as far as we are allowed, any primitive Liturgy, that falls within that Compass of Time. But, as antiently, all the Forms of Prayer do not appear to have been written, we do not think the use of a written Form, to be, in it self, essential. The oldest Christians conveyed several of their Forms of Prayer, as well as of Faith, by oral Tradition, concealing them in a more mysterious manner, to prevent their Abuse and Profanation by the Heathens, as well as for other Reasons. Forms they were; settled Modes of Expressing their Devotion and Belief, in reality; tho' not always, or necessarily written, but communicated by Word of Mouth to the μεμυημένοι, or the Initiated, those, who were admitted to Baptism, and the Holy Communion.

The most perfect Christian Worship is that, which, by the general Testimony of the first Ages, appears to be most suitable to the Will of Christ and his Apostles. Till that can be perfectly had, this Liturgy is offered as one Step towards it. The Knowledge of their Will is obligatory on the Conscience of every Christian, and the universal Style and Consent of the antient Liturgies and Writers, is a Demonstration of their Will, equally, as we believe the like Testimony to prove the Canon of the New Testament. To deny this Evidence, will invalidate our Bibles; and Corruption, Error, Infidelity and Atheism, are

the

the natural Consequences of departing from Primitive Christianity.

If any Man therefore enquires what Title we assume, distinct from other Persuasions, it is that of the PRIMITIVE Church. We do not form a new Theory or Hypothesis of our own, upon that Title, as others do, but we appeal to the antient Writers, Facts, and traditional Doctrines themselves, and the Consent of those Writers we esteem the best Comment on the New Testament.

If any Person enquires, what Persuasion we adhere to, in Point of Church-Government, that was in being, at the Revolution, (tho' it is not necessary that our Persuasion should be then in being, all Protestants being equally indulged, and no particular Systems being defin'd, or limited by Parliament) it is that of those, who judge themselves not to depend on other Congregations.

This we maintain, till a necessary Dependency is proved from the primitive Writers. This, and the right of judging for our selves in Religion, and other Reasons we have to plead, will as fully answer any Charge of Schism upon us, as it will vindicate all other Protestants, in being DISSENTERS FROM THE CHURCH OF ROME: Let me add, by the way, that the primitive Church was, or pretended to be in Being, at and before the Revolution, since every Sect did then pretend to be primitive, and several of their leading Men argued on our Principles, that is, they made the Consent of the Antients the best Evidence, next to Scripture; we hold no Principle, that was not held

held by some of them at and before that Time, so that our Scheme is far from being Novel, or giving Rise to a new Sect. Tho', it is certain, that one Man is at Liberty to offer and pursue his Sense of Antiquity, as much as another, provided he acts conformably to the Laws of the Kingdom.

No personal Reflections, Railings, or Invectives on those who differ from us, shall ever enter the Disquisitions of the Oratory. All the Weapons we profess to use, are those of Learning, Reason, and universal Charity.

There is nothing in our Scheme, which tends to Heterodoxy or Corruption: Those could never have tainted any ecclesiastical Institution, was each adjusted by the primitive Standard.

The other Parts of our Liturgy shall be occasionally published; and the Points, in which the modern Churches differ from the primitive, with the Rationale of the Question, shall be hereafter display'd. The antient Forms of celebrating the Sacrifice of the Altar, are so noble, so just, sublime, and perfectly harmonious, that the Change, alas! has been made to an unspeakable Disadvantage.

To conclude, no Man can be an Enemy to this Institution, who is either a Christian, or a Friend to Religion. It is design'd to give Offence or Disturbance to none, but be a common Benefit to all the World. If Science and Literature, if Love of Truth, if Candor, impartial Thinking, Conscience, Peace, and Liberty, be valuable Things, they are promoted and asserted, to the last Degree, in the Plan of the Oratory.

J. Henley.

Rubricks.

1. Let the Reading of the Liturgy be always perform'd according to the Laws of Speaking and Action, established in the Oratory, founded on a just Impression in the Mind and Heart of the Reader, and a ready Command and Memory of the whole Service. The Voice and Gesture varying, as the Thing requires

2. Let all Sermons and Orations be delivered according to the same Rules of Speaking and Action.

3. Let the Lectures and Readings be read with distinctness and propriety in the speaking and address.

4. Let the Prayer before Sermon be very short, and entirely left to the Discretion of the Preacher.

5. Let no Assistants be taken into the Oratory, that doe not

engage to act always in subordination to the Institutor, his Deputies and Successors; and let the Members of it form one Amicable Society, under his and their Presidency, for mutual Defence and Convenience.

6. Let the Rules of the primitive Church be observed in all Things, as far as the Prejudices of the World, and the Circumstances of Things will allow.

7. Let nothing contrary to the Laws of the Realm be said or done in the Oratory.

8. Let the Sermons and Lectures be a complete and regular Course of practical and primitive Theology, in all its Branches.

9. On the Lord's Day, between Easter and Pentecost, let all pray standing: let all stand, when any Part of the Gospel is read.

10. Feasts, are all Lords-days; all Sabbath-days, or Saturdays; Easter-day, its Octave, the 5

Day

Days from Easter to Pentecost; Ascension, and Pentecost; besides the Feast of the Nativity, and Days of the Apostles, &c. of later Institution.

11. The Men and Women are to sit separate in the public Assemblies.

12. The Fasts are, Passion-week, especially, Friday, and Saturday till Day-break; all Wednesdays and Fridays (except between Easter and Pentecost) and the 5 middle Days before Passion-week, till the ninth Hour, or till Evening. Alms, Devotion, Abstinence from Flesh and Wine, &c. are essential to Fasting.

13. The Litany should be said at Noon, on Wednesdays and Fridays.

14. Let the Psalmody be before Prayers, and before and after Sermon, and before the third Service at the Altar: 1, 2, 3, or 4 Verses, or more; as the Instituter directs. Let the Psalmodist

dist say, To the praise of God, let us sing a Part of the ——— Psalm, verse the—— &c.

15. Let any eminent Preacher, properly recommended, be admitted to preach in the Oratory, and to use his own Method of Prayer before Sermon, the Common Prayers not being always, in themselves essential.

16. Let the Ostiaries perform their Duty; taking Care, that the Avenue to the Seat-door be properly guarded, and no Disturbance arise in the Time of Service.

17. Let all Things be done decently, and in order: And the Laws of the Land, which favour religious Assemblies, publickly authorized, be strictly put in Execution.

18. Let primitive Antiquity be the constant Search of the Oratory, and its prevailing Maxims be gradually opened, settled, and put in practice.

The

The First Service.

1. Let some of these Scripture-Sentences be read.

1. Enter not into Judgment with thy servant, O Lord, for in thy sight shall no man living be justified.

2. Where two or three are gathered together in my Name, there am I in the midst of them.

3. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.

4. Know how thou oughtest to behave thy self in the house of

God, which is the Church of the living God, the pillar and ground of truth, the Gates of hell shall not prevail against it.

5. Awake, O arm of the Lord awake, as in the antient Days in the Generations of Old.

6. Take away the accursed thing from amongst you, lest ye be consumed in all their sins.

7. Be thou instructed, O Jerusalem, lest my soul depart from thee.

8. When Hilkiah had found the book of the law in the house of the Lord, King Josiah said, Go enquire, concerning me, and Israel: for great is the wrath of the Lord, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

9. Thus

9. Thus saith the Lord, stand
e in the ways and see, and ask
or the old paths, where is the
od way, and walk therein, and
e shall find rest for your souls.

10. Be astonished, O ye hea-
ens, for my people have forsaken
e, the fountain of living wa-
ers, and hewed them out broken
isterns, devising wicked imagi-
ations.

11. Henceforth be no more chil-
ren, tossed to and fro with every
ind of Doctrine, but speaking
e truth in love, grow up un-
o him in all things, which is the
ead.

12. The kingdoms of this world
re become the kingdoms of our
ord, and of his Christ, all kings
all fall down before him, all
ations shall do him service, and

unto him shall the gathering o
the people be.

13. There is one body, and on
spirit, one Lord, one faith, on
baptism, one fold, and one shep
herd, the great shepherd, and Bi
shop of your souls.

14. If any will not hear th
Church, let him be to thee as a
heathen man, and a publican.

15. Christ gave himself for th
Church, that it should be holy
and without blemish.

16. Search in the Books o
the Records of your fathers, an
return to the Lord, lest haply y
be found even to fight again
God.

17. I will be sanctified in thos
that come nigh me, and before a
the people, I will be glorified.

18. Th

18. The Lord added to the Church daily such as should be saved.

19. The good Lord pardon every one, that prepareth his heart to seek God: the Lord God of his fathers, tho' he be not cleansed according to the purification of the sanctuary.

20. Sanctify the Lord God in your hearts: worship the Lord in the beauty of holiness.

21. He did evil, because he prepared not his heart to seek the Lord.

22. In the Way of thy Judgments have we waited for thee, the desire of our soul is to thy Name, and to the Remembrance of thee.

23. The

23. The earth is defiled under the inhabitants thereof, because they have transgressed the Laws, and changed the Ordinances.

24. Thou shalt speak my words unto them, whether they will hear, or whether they will forbear. The Glory of this latter house shall be greater, than that of the former.

The Exhortation,
Confession,
Absolution,
In Scripture-Words.

The

The Exhortation.

DEarly beloved Brethren, hear-ken, I beseech you, the word of Exhortation; continue stedfastly in the Apostle's Doctrine, and Fellowship, and contend earnestly for the Faith, which was once delivered to the Saints: that ye may all speak the same thing, that ye may be perfectly joined together in the same Mind and Judgment. When ye are gathered together, in the Name of our Lord Jesus Christ, confess your Faults, praying always with all Supplication, and Thanksgiving. Hear ye now what the Lord saith, and worship at his Foot-stool, for Holy and Reverend is his Name.

The

The Confession.

HOly holy holy, Lord God Almighty, which art, & wast, and art to come; we are before thee in our Trespasses, and Confusion of Face belongs to us because we have sinned against thee. Every Imagination of our Thoughts is evil, and we have panted after the Dust of the Earth. We have known to do good, and have not done it and our Misdeeds prevail against us. But be thou merciful to our Unrighteousness, and forgive us that great Debt. Turn not away the Face of thine anointed Jesus Christ the Righteous, who is the Propitiation for our Sins: And let his Grace, which bringeth Salvation, teach us to live soberly, righteously and godly in this present World, for Jesus sake. Amen

The Absolution.

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; justifying us freely by his Grace, through the Redemption, that is in Christ Jesus; who sent his Apostles, as his Father sent him, and is with them always, even to the end of the world: He remitteth whatsoever sins they remit, and retaineth whatsoever sins they retain. Let us therefore acquaint ourselves with Him, and be at Peace; that we may bring forth worthy Fruits of Penance, that he would give us the manifestation of the Spirit, to do those things which are pleasing

in his sight, that so we may enter into the joy of our Lord, by the Name of Jesus Christ. Amen.

Our Father, &c.

O Lord open thou our lips.

Resp. And our mouth shall shew forth thy Praise.

Save thy People, O Lord.

O Lord, haste thee to help us.

* Glory be to the Father, and to the Son, &c.

Praise ye the Lord.

The Lord's Name be praised.

O come, let us sing, &c.

Then the Psalms for the Day, with the Gloria Patri; at the End of each, as above.

Then one short Lesson, from some of the most beautiful Parts of the Old Testament; Then the Te Deum, and the Apostles Creed.

The Lord be with you.
And with thy Spirit.

Then

* Some say, the old Doxology is, Glory be to the Father, through the Son, in (by) the Holy Ghost. We do not yet presume to decide this.

Then these Apostolical Collects.

Let us dedicate ourselves, and one another to the Living God, through His Christ.

O God, the God of Spirits, and of all Flesh, who art beyond Compare, and standest in need of nothing, who hast given the sun to have rule over the day, and the moon, and the stars to have rule over the night; Do thou also look down upon us with gracious Eyes, and receive our Morning Thanksgivings, and have mercy upon us: for we have not spread out our hands unto a strange God; for there is not among us any new God, but thou the eternal God, who art without end, who hast given us our Being through Christ, and given us our Well-being thro' Him; Do thou vouchsafe us also thy Compassions; that this morning, and this day, may be with Peace, and without sin, as also all the time of our sojourning; grant us thy Angel of Peace, things good and profi-

ſitable, and Chriſtian departure out of this World, and Life eternal, through him, with whom, Glory and Honour and Worſhip be to thee, in the Holy Spirit, for ever. Amen.

O God, who art faithful and true, who haſt mercy on thouſands, and ten thouſands of them that love thee; the Lover of the humble, and the Deliverer of the needy; of whom all things ſtand in need, for all things are ſubject to thee, look down upon this thy People, who bow down their Heads to thee, and bleſs them with ſpiritual Bleſſing. Keep them, as the apple of an eye, Preſerve them in Piety and Righteouſneſs, and vouchſafe them eternal life, in Chriſt Jeſus, thy beloved Son, with whom, Glory, Honour, and Worſhip, be to thee, in the Holy Spirit, now, and always, and for ever and ever. Amen.

The

The Second Service:

A short Scripture-Litany, comprehending all the matter of the larger.

O God the Father of Glory, have mercy upon us [miserable] sinners.

O God, our Saviour and Redeemer, have mercy upon, &c.

O God, our Comforter, and Preserver, have mercy upon, &c.

O God, who art all in all, the blessed and only Potentate, &c.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins; spare us, O Lord, spare thy People, whom thou hast redeemed with the precious Blood of

thy Son, and keep not thy Anger for ever.

Spare us, O Lord.

From * all evil of soul and body, open or secret, in this world, or that to come, in the day of prosperity, or adversity, death, and judgment.

O Lord, deliver us.

By the great mystery of godliness, God manifest in the flesh, justified in the Spirit, seen of Angels preached unto the Gentiles, believed on in the world, obedient to the Cross, received up into Glory;

O Lord, deliver us.

Let it please thee to hear us, O Lord; bless thy Church that is spread abroad; our Sovereign King George, His Royal Highness George, Prince of Wales, the Princess, and their Issue, and all the King's House; prosper those that wait at thine Altar; stand thou in the Congregation of the Mighty, and

* Here mention any Thing occasionally.

and teach our Senators Wisdom; let thine Eyes behold the Nations, and let all the People praise thee.

We beseech thee, hear us, O Lord.

Let it please thee to give power to the faint, and to them, who have no might, encrease of strength; to comfort those who are on the bed of languishing *; and to forget not the Congregation of the Poor for ever; to raise up those that be bowed down, and to save such as be of a contrite spirit;

We beseech thee, hear us, O Lord.

Let it please thee to remember those that are in bonds, the infant and the orphan, the widow, and the oppressed; to bless the house of thy servants, to look upon the affliction of thy handmaids, and make the journey of the Traveller to prosper; to cause thy People to bring forth the Fruits of the Spirit, redeem thy Converts with Righteousness, and

* Here mention any Person occasionally.

and to bless us with all Blessings, temporal and eternal;

We beseech thee, hear us, O Lord.

Jesu, thou son of David, have mercy upon us;

Jesu, thou son of, &c.

O Lamb of God, that takest away the sins of the world,

Have mercy upon us.

O Lord, deal not with us after our sins;

Neither reward us after our iniquities:

O Lord, arise, help us, and deliver us, for thy Name's sake;

O Lord, arise, help us, and deliver us for thine Honour.

O God, let thy mercy be shewed upon us;

As we do put our trust in thee;

The Great Apostolical Thanksgiving, and Adoration.

Let us pray.

O our eternal Saviour, the King of Gods, who alone art Almighty, and the Lord, the God of all beings, and the God of our holy and blameless fathers, and of those before us; the God of Abraham, and of Isaac, and of Jacob; who art merciful and compassionate, long-suffering, and abundant in mercy; to whom every heart is naked, and by whom every heart is seen, and to whom every secret thought is revealed: To thee do the souls of the righteous cry aloud, upon thee do the hopes of the godly trust; thou Father of the blameless, thou Hearer of the supplication of those who call upon thee with uprightness, and who knowest the supplications that are not uttered:

For

For thy Providence reaches as far as the inmost Parts of mankind: and by thy Knowledge thou searchest the thoughts of every one, and in every region of the whole earth the Incense of Prayer and Supplication is sent up to thee.

O thou who hast appointed this present World as a Place of combat to righteousness, and hast opened to all the gate of mercy, and hast demonstrated to every Man by implanted knowledge, and natural judgment, and the admonitions of the Law, how the Possession of riches is not everlasting, the ornament of beauty is not perpetual, our strength and force are easily dissolved; and that all is vapour and vanity; and that only the good conscience of faith unfeigned passes through the midst of the heavens, and returning with truth, takes hold of the right hand of the joy which is to come; And withal before the Promise of the restoration of all things

is

is accomplished, the soul itself exults in hope, and is joyful.

For from that truth which was in our forefather Abraham, when he changed his way thou didst guide him by a vision, and didst teach him what kind of state this world is; and knowledge went before his faith, and faith was the consequence of his knowledge; and the covenant did follow after his faith: For thou said, I will make thy seed as the stars of heaven, and as the sand which is by the sea-shore. Moreover, when thou hadst given him Isaac, and knewest him to be like him in his conversation, thou wast then called his God, saying, I will be a God to thee, and to thy seed after thee. And when our father Jacob was sent into Mesopotamia thou shewedst him Christ, and by him spakest, saying, Behold I am with thee, and I will increase thee, and multiply thee exceedingly. And so spakest thou to Moses, thy

faith-

faithful and holy servant, at the vision of the bush, I am he that is; this is my name for ever, and my memorial for generations of generations. O thou great Protector of the Posterity of Abraham, thou art Blessed for ever;

Thou art blessed, O Lord, the King of Ages, who by Christ hast made the whole world, and by him in the beginning didst reduce into order the disordered parts. Who didst divide the waters from the waters by a firmament, and didst put into them a spirit of life; who didst fix the earth, and stretch out the heaven, and didst dispose every Creature by an accurate constitution: For by thy Power, O Lord, the world is beautified, the heaven is fixed as an arch over us, and is rendred illustrious with stars for our comfort in the darkness: The light also and the sun were begotten for days, and the production

of

of Fruit; and the moon for the changes of seasons, by its increase and diminutions; and one was called night, and the other day. And the firmament was erected in the midst of the abyss, and thou commandedst the waters to be gathered together, and the dry land to appear. But as for the sea itself, who can possibly describe it, which comes with fury from the ocean, yet runs back again, being bounded by the sand as thy command; for thou hast said, Thereby shall thy waves be broken. Thou hast also made it capable of supporting little and great Creatures, and made it navigable for ships. Thou hast also caused the earth become green, and hast planted with all sorts of flowers, and the variety of several trees; and the shining luminaries, the governors of those planks, preserve thou unchangeable course, and in nothing depart from thy Command. Most

they rise and set, for signs of the seasons, and of the years, making a constant return of the work of men. Afterwards the kinds of the several animals were created, those belonging to the land, to the water, to the air, and both to air and water; and the artificial wisdom of thy Providence does still impart to every one a proper support. For as he was not unable to produce different kinds, so neither has he disdained to exercise a different Providence towards every one.

And at the conclusion of the creation thou gavest direction to thy wisdom, and formedst a reasonable creature, as the citizen of the world, saying, Let us make man after our Image, and after our Likeness; and hast exhibited him as the ornament of the world, and formed him a body out of the four elements, those primary bodies, but hadst prepared a soul out of nothing, and bestowedst upon him his five senses,

and

and didst set over his sensations a mind, as the conductor of the soul. And, besides all these things, O Lord God, who can worthily declare the motion of the rainy clouds, the shining of the lightning, the noise of the thunder, in order to the supply of proper food, and the most agreeable temperature of the air. But when man was disobedient, thou didst deprive him of the life which should have been his reward; yet didst thou not destroy him forever, but laidst him to sleep for a time, and thou didst by oath call him to a resurrection, and loosedst the bond of death; O thou Reviver of the dead, through Jesus Christ, who is our hope.

Thus art thou, O Lord Almighty, and great is thy Power, and of thy Understanding there is no number. Our Creator and Saviour, rich in Benefits, long-suffering, and the Bestower of Mercy, who dost not take away thy salva-

tion from thy creatures; for thou art good by nature, and spareſt ſinners, and inviteſt them to repentance; for admonition is the effect of thy bowels of compaſſion; but how ſhall we abide if we were required to come to judgment immediately, when after ſo much long-ſuffering, we hardly get clear of our miſerable condition. The heavens declare thy dominion, and the earth ſhakes with earthquakes, and hanging upon nothing, declares thy unſeen ſtedfaſtneſs. The ſea raging with waves, and feeding a flock of ten thouſand creatures, is bounded with ſand, as ſtanding in awe at thy command, and compels all men to cry out, How great are thy works, O Lord! In wiſdom haſt thou made them all: The earth is full of thy creation.

And the bright hoſt of angels, and the intellectual ſpirits ſay to Balmoni,* There is but one Holy Being, and the Holy Seraphim, together with

* Dan. viii. 13.

with the six winged Cherubim, who sing to thee their triumphal song, cry out with never-ceasing voices, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy Glory; and the other multitudes of the orders, Angels, Arch-angels, Thrones, Dominions, Principalities, Authorities and Powers, cry aloud, and say, Blessed be the Glory of the Lord out of his place. But Israel, thy Church on earth, taken out of the Nations, emulating the heavenly Powers night and day, with a full heart and a willing soul sings, The Chariot of God is ten thousandfold, thousands of them that rejoice: The Lord is among them in Sina, in the holy Place.

The heaven knows him who fixed it as a cube of stone, in the form of an arch, upon nothing, who united the land and water to one another, and scattered the vital air all abroad, and conjoined fire therewith for warmth, and the comfort against

darkneſs. The Choir of Stars ſtrikes us with admiration, declaring him that numbers them; the animals declare him that puts life into them; the trees ſhew him that makes them grow; all which creatures being made by thy Word, ſhew forth the greatneſs of thy Power.

Wherefore every man ought to ſend up an hymn from his very ſoul to thee, through Chriſt, in the name of all the reſt, ſince he has power over them all by thy appointment. For thou art kind in thy benefits, and beneficent in thy bowels of compaſſion; who alone art Almighty; for when thou willeſt, to be able is preſent with thee; for thy eternal Power both quenches flame, and ſtops the mouths of lions, and tames whales, and raiſes up the ſick, and over-rules the Power of all things, and overturns the hoſt of enemies, and caſts down a people numbred in their arrogance.

Thou

Thou art He who art in heaven, He who art on earth, He who art in the sea, He who art in finite things, Thyself unconfined by any thing. For of thy Majesty there is no boundary; for 'tis not ours, O Lord, but the oracle of thy servant, who said, And thou shalt know in thine heart that the Lord thy God he is God, in heaven above, and on earth beneath, and there is none other besides Thee: For there is no God besides Thee alone, there is none holy besides Thee, the Lord, the God of knowledge, the God of the Saints, holy above all holy Beings; for they are sanctified by thy hands.

Thou art glorious, and highly exalted, invisible by nature, and unsearchable in thy judgments; whose life is without want, whose duration can never fail, whose operation is without toil, whose greatness is unlimited, whose excellency is perpetual, whose habitation

is

is inaccessible, whose dwelling is unchangeable, whose knowledge is without beginning, whose truth is immutable, whose work is without assistants, whose dominion cannot be taken away, whose monarchy is without succession, whose kingdom is without end, whose strength is irresistible, whose army is very numerous: For thou art the Father of wisdom, the Creator of the creation, by a Mediator, as the Cause, The Bestower of Providence, the Giver of Laws, the Supplier of Want, the Punisher of the Wicked, and the Rewarder of the Righteous; the God and Father of Christ, and the Lord of those that are pious towards Him, whose Promise is infallible, whose judgment is uncorrupt, whose sentiments are immutable, whose piety is incessant, whose thanksgiving is everlasting, through whom adoration is worthily due to Thee from every rational and holy nature.

We

we give thee thanks for all things, O Lord Almighty, that thou hast not taken away thy mercies and thy compassions from us; but in every succeeding generation thou dost save, and deliver, and assist, and protect: for thou didst assist in the days of Moses and of the prophets, in the days of David, and of the kings; and in our days hast thou assisted us by thy Great High-priest Jesus Christ thy Son: for he has delivered us from the sword, and hath freed us from famine, and sustained us, has delivered us from sickness, has preserved us from an evil tongue. For all which things do we give Thee thanks through Christ, who hast given us an articulate voice to confess withal, and added to it a suitable tongue, as an instrument to modulate withal, and a proper taste, and a suitable touch, and a sight for contemplation, and the hearing of sounds, and the smelling of vapors, and

hands

hands for work, and feet for walking; and all these members dost thou form from a little drop in the womb; and after the Formation dost thou bestow on it an immortal soul, and producest it into the light, as a rational creature. Thou hast instructed man by thy laws, improved him by thy statutes, and when thou bringest on a dissolution for a while, thou hast promised a resurrection. Wherefore what life is sufficient? what length of ages will be long enough for men to be thankful? To do it worthily 'tis impossible, but to do it according to our ability is just and right; for thou hast delivered us from the impiety of polytheism, and from the heresy of the murderers of Christ; thou hast delivered us from error and ignorance; thou hast sent Christ among men, as a man, being the Only Begotten God; thou hast made the Comforter to inhabit among us; thou hast set Angels over

over us; thou hast put the Devil to shame; thou hast brought us into being when we were not; thou takest care of us when made; thou measurest out life to us; thou affordest us Food; thou hast promised repentance. Glory and Worship be to Thee for all these things, through Jesus Christ, now and ever, and through all ages. Amen.

A Prayer of Chrysostom.

Almighty God, who hast given us grace, &c.

The Grace of our Lord, &c.

The Third Service:

At the ALTAR.

The Annunciation.

IN the fulneſs of time, Gabriel was ſent to the Handmaid of the Lord, and ſaid, Hail thou, that art highly favoured, the Lord is with thee: Elizabeth, filled with the Holy Ghoſt, ſpake aloud, Bleſſed art thou among Women, and bleſſed is the Fruit of thy Womb. And Mary anſwered, My ſoul doth magnify the Lord, for, behold from henceforth all Generations ſhall call me Bleſſed.

ANTIPHON.

Act of Communion with the whole Church, Militant, and Triumphant.

O love the Lord, all ye his Saints! praise the Lord, ye his Angels, all ye his Hosts, ye Ministers of his, that do his Pleasure. Praise thou the Lord, O my Soul.

The Beatitudes.

Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven. Blessed are they that mourn, for they shall be comforted; Blessed are the Meek, for they shall inherit the Earth: Blessed are they which do hunger and thirst after Righteousness, for they shall be filled. Blessed are the Merciful, for they shall obtain Mercy: Blessed are the pure in heart, for they shall see God. Blessed are the Peace-makers, for they shall be called the Children of God; Blessed are they which are persecuted

persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.

Antiphon.

The Angel, which redeemed us from all evil, bless us.

The Sum of the Law and Gospel.

Hear ye the Royal law according to the Scripture, thou shalt love the Lord thy God, with all thy soul, and thou shalt love thy Neighbour as thyself. On these two commandments hang all the law and the prophets.

Antiphon.

Lord have mercy upon us, and, write all these thy laws in our hearts, we beseech thee.

Then this Apostolical Collect.

O Lord Almighty, thou hast created the World by Christ, and hast appointed the Sabbath in Memory

thereof, because that on that Day, thou madest us rest from our Works for Meditation upon thy Laws. Thou hast also appointed Festivals for the Rejoycing of our Souls, that we might come into the Remembrance of that Wisdom, which was created by thee: How he submitted, for us, to be made of a Woman; he appeared in life, and demonstrated himself in his Baptism; How he that appeared is both God and Man: He suffered for us by thy Permission, and died; and rose again by thy Power: Wherefore we solemnly assemble to celebrate the Feast of the Resurrection on the Lord's-Day, and rejoyce on account of him, who has conquered Death, and has brought Life and Immortality to Light: For by Him thou hast brought home the Gentiles to thyself for a peculiar People, the true Israel, beloved of God, and seeing God: For thou, O Lord, broughtest our Fathers out of the

land

land of Egypt, and didst deliver them out of the Iron Furnace, from clay and servitude, and didst redeem them out of the hands of Pharaoh, and of those under him, and didst lead them through the sea, as through dry land, and didst bear their Manners in the Wilderness, and bestow on them all sorts of good Things: Thou didst give them the law, which was pronounced by thy Voice, and written with thy Hand. Thou didst enjoyn the Observation of the Sabbath, not affording them an Occasion of idleness, but an opportunity of piety, for their knowledge of thy Power, and the prohibition of evils; having limited them, as within an holy Circuit, for the sake of Doctrine, for the resyeting upon the seventh period, for the sabbath is the ceasing of the creation, the completion of the world, the enquiry after laws, and the grateful praise to God for the blessings

he has bestowed upon men; all which the Lord's-Day excells, and shews the Mediator himself, the Provider, the Law-giver, the Cause of the Resurrection, the First-born of the creation, God the Word, and Man, who was born of Mary alone, without a man, who conversed holily, who was crucified under Pontius Pilate, and died, and rose again from the Dead. So that the Lord's-Day commands us to offer unto thee, O Lord, Thanksgiving for all; for this is the Grace afforded by thee, which on account of its greatness, has obscured all other blessings.

Thou, who hast fulfilled thy promises made by the prophets, and hast had mercy on Sion, and compassion on Jerusalem, by exalting the throne of David thy servant in the midst of her, by the Birth of Christ, who was born of his seed, according to the flesh,

of

of a Virgin alone. Do thou now, O Lord God, accept the prayers which proceed from the lips of thy people, who call upon thee in truth, as thou didst accept of the gifts of the Righteous, in their generations: As thou didst respect the sacrifice of Abel, and of Noah, of Moses in the desart, and of Elisha, at the barren fountain. Now also do thou receive the prayers of thy people, which are offered to thee with knowledge through Christ, in the Spirit. Amen.

Then follows the Epistle, and Gospel. After the Gospel is mentioned,

Resp. Glory be to thee, O Lord.

After the Gospel is read;

Resp. Thanks be to thee, O God.

Then the Creed called the Nicene Creed; the Psalmody, the Prayer before Sermon, and the Sermon: then the Psalmody, and the Blessing.

N.B. The Third Service strictly belongs to the Communion-Office, but the People being accustomed to this Part of it, it is here directed to be used.

Blessings.

Bleſſings.

1. The Apoſtolical Bleſſing.

The Peace of God be with you all.

2. **The Peace of God which paſſeth all, &c.**

3. **The Grace of our Lord, &c.**

4. **The Lord bleſs us, and keep us, &c.**

THE

THE
Evening SERVICE.

As in the Morning: but leave out the Venite before the Psalms; and let the Lesson be taken out of some of the most beautiful Parts of the New Testament, or of such Writings as were read publickly in the Primitive Church. After the Lesson, instead of Te Deum,

The Apostolical Gloria in Excelsis.

GLORY be to God in the highest, and upon earth, peace, good will among men; We praise thee, we sing hymns to thee, we bless thee, we glorify thee, we worship thee, by thy Great High-priest: Thee, who art the true God: who art the one unbegotten, the only inaccessible Being: for thy great Glory, O Lord, and Heavenly King, O God the Father Almighty,

Almighty, O Lord God, the Father of Christ, the Immaculate Lamb, who taketh away the sin of the world: receive our prayer, thou that sittest upon the Cherubim. For thou only art holy, thou only art the Lord Jesus, the Christ of the God of all created Nature, and our King, by whom Glory, Honour, and Worship be to thee.

Then the Apostles Creed.

The Lord be with you. And with thy Spirit. Let us pray. Lord, have mercy upon us; Christ have mercy upon us; Lord have mercy upon us.

Then these two Apostolical Collects.

O God, who art without beginning, and without end, the Maker of the whole World by Christ, and the Provider for it; but before all, his God and Father, the Lord of the Spirit, and the King

king of intelligible, and sensible beings, who hast made the day for the works of light, and the night for the refreshment of our infirmity, for the day is thine, the night also is thine, thou hast prepared the light and the sun: Do thou now, O Lord, thou Lover of mankind, and Fountain of all Good, mercifully accept of this our thanksgiving; thou, who hast carried us through the length of the day, and hast brought us to the beginning of the night; preserve us by thy Christ, afford us a peaceable evening, and a night free from sin, and vouchsafe us everlasting life, by thy Christ, through whom Glory, Honour, and Worship, be to thee, in the Holy Spirit, for ever. Amen.

O God of our fathers, and Lord of mercy, who didst form man of thy wisdom a rational creature, and beloved of God, more than the

other

other beings upon this earth, and didst give him authority to rule over the creatures upon the earth, and didst ordain by thy Will, Rulers and Priests, the former for the security of life, the latter for a regular worship; Do thou also look down, O Lord Almighty, and cause thy Face to shine upon thy people, who bow down the neck of their heart, and bless them by Christ *, through whom thou hast enlightened us with the light of knowledge, and hast revealed thyself to us: with whom, worthy adoration is due from every rational and holy nature to thee, in the Spirit, who is the Comforter, for ever. Amen.

A Scripture-Collect of Intercession.

Neither pray we for ourselves alone, but for all men, that thy way may be known upon earth, thy

* Here mention any Thing occasional.

thy saving health unto all Nations. Do Good in thy good Pleasure unto Sion, build thou the Walls of Jerusalem. Let what is wanting be set in order, and every Breach that is not of thy planting, be closed up. Come to thy Temple, like a Refiner's Fire, purify the Sons of Levi, and all the Seed of Israel, that they may offer an Offering in Righteousness pleasant to thee, as in the Days of Old; O revive this Work in the Midst of the Years, in the Midst of the Years make it known. Give the King, our Sovereign GEORGE, thy Judgments, O Lord; and thy Righteousness to the King's Son. Bless his Royal Highness, George Prince of Wales, the Princess and their Issue, and all the Seed Royal. Make Kings nursing Fathers, and Queens nursing Mothers to thy People. Remember those who suffer adversity, and

make thy Face to shine upon the Desolate. Bless and turn the Hearts of our Enemies; shew us all thy Mercy, O Lord, and grant us thy Salvation, through Jesus Christ, our Lord. Amen.

An Apostolical Thanksgiving.

Ye Servants of the Lord, praise him, O praise the Name of the Lord: We praise thee, we sing Hymns to thee, we bless thee, for thy great Glory, O Lord, our King, the Father of Christ, the Immaculate Lamb, who taketh away the Sin of the World: Praise becomes thee, Hymns become thee, Glory becomes thee, the God and Father, through the Son, in the most holy Spirit, for ever and ever. Amen.

A Prayer of Chrysostom.

Almighty God, who hast given us Grace at this Time, &c.

The Grace of our Lord, &c.

Then the Psalmody, the Prayer before the Lecture, the Lecture, Psalmody, and Benediction.

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